

THE BAPTIST RECORD.

VOLUME 10.

JACKSON, MISSISSIPPI; THURSDAY, FEBRUARY 25, 1886.

NUMBER 1.

THE BAPTIST RECORD.

TERMS OF SUBSCRIPTION. Invariably in Advance.
One Year.....\$2.00
Six Months.....1.00

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2. Be careful in sending subscriptions, to write plainly the name of the subscriber, the post office, county and State.
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The RECORD has a large circulation in Mississippi, Louisiana and other Southern States, among the substantial people of each community and is therefore a good ADVERTISING MEDIUM. A limited number of good advertisements will be admitted. Frauds and humbugs will not be advertised at any price, if we know it. If any such should gain admission into our columns at any time they will be promptly exposed. In dealing with those who advertise with us please say to them you saw their advertisement in our columns.

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6. OBITUARY notices and complimentary resolutions, not exceeding 100 words in length, published free; for all excess of this limit we will charge 25¢ for each additional word.

Address everything to:
BAPTIST RECORD,
Jackson, Miss.

PETER'S DENIAL OF CHRIST.

Some rhymes the result of meditation started by hearing the cocks crow at night.

Written for the RECORD.

BY W. H. DURHAM.

When Peter would the whole world know,
That he could not with Jesus go,
"I was said to him ere cock crew twice,
He would deny his Master thrice.
How strange to him was that reply!
How must his heart his truth deny!"

He had been told he could not then,
But, after should his Lord:
While he felt then that for his sake,
He would to prison or to stake,
And so he would have done, no doubt,
If he had not been cock crew twice.
He did deny his Master thrice,
Was he impelled by craven fear?
To lie and e'en profanely swear?
It was not fear, nor all a lie,
The history would, it seems imply.

From upper room he went forth armed
Resolved his Lord should not be harmed.

Now in the garden left to keep
An hour's watch, he falls asleep.
This only showed he felt secure
That he feared nothing, to be sure,
And when came forth a numerous band
With swords and staves were near at hand:

With not a thought of flight or fear,
His sword cut off a servant's ear.
But that his Master healed,
Forbidding him his sword to wield,
What could he think now they with-
held?

While all that followed, he beheld,
An earthly throne was Jesus' right,
For which he'd thought he thus might
fight.

Omnipotent as once now bound
And led away in weakness found!
He said, but true, "I know him not,"
And all that had been, was forgot.

"The flower touched, its bloom is shed"
So Jesus harmed, his glory fled,
For never till now could any say
That man a hand on him could lay.

The hour was come, to him unknown
And faith of all its strength was shorn.
At crow of cock the darkness fled,
And he recalled what Jesus said,
Omniscience, now, from pitying eye,
Awoke in him an anguished cry.
And then, salvation he could find
For one so very, very blind.
Become a fool, he was made wise
No other can be otherwise.

When to ourselves ourselves is shown
Then Christ himself to us makes known.

OUR OBSERVATORY.

Sincerity is like traveling on a plain beaten road, which commonly brings a man to his journey's end sooner than by ways in which men lose themselves.

Bro. M. T. Martin is now a citizen of Waco, Texas, and wishes his correspondents to address him at this place. He is devoting all his time to evangelistic labors.—*Texas Baptist Herald.*

The *Texas Baptist Herald* quotes the following from the *Examiner*: "We must again remind those who write for the *Examiner* that it is wholly impossible to abbreviate any words manuscript that ought not to be abbreviated when in print. Abbreviations, as a rule, are an abomination any where, and the rule with type-setters is to follow the copy. Hence it is not unfrequently a long job to write out words which ought to have been written out by those sending us their communications. Abbreviations belong to a slipshod style of writing that no intelligent man should be guilty of."

Reflection is an angel who every day bears reports to heaven of our doings here, and when the books are opened we must answer for the records kept.—*Hazlitt.*

When we are most filled with heavenly love, and only then, are we best fitted to bear with human infirmity, to live above it and forget its burden.—*Maria Hare.*

In the intimacies and friendships of these fifty years, I have found that the purest, sweetest and noblest of my friends were those who kept nearest Jesus.—*Ex-President Hill.*

Neander, the great historian, says: "Every man is in one sense an historical production. The ideas which form his life have come to him through the course of development in which he moves."

Have recourse to prayer without delay in time of temptation. Don't let the evil thought enter heart and sit down and have time to make its self a home there it will only become the harder to turn it out.—*Ex-churchman.*

One figure stands at the center of a man's history and dominates over it all—the figure of Christ. His bleeding hand lifted the gates of the centuries from their hinges, and entered and enrolled the whole destiny of man.—*Canon Farrar.*

The good Andrew Fuller, as he came to down to the close of his life used to say: "I wish I had prayed more than I have for those about me. I wish I had prayed more for the assistance of the Holy Spirit in studying and preaching my sermons."

The superintendent of the Detroit (Mich.) and Bay City Railway has issued the following: "The lives and property entrusted to our care of so great value that the use of intoxicating liquors cannot be allowed, and any one known to use them will be discharged."

I prefer an erroneous honest man to the most orthodox knave in the world; and I would rather convince a man that he has a soul to save, and induce him to live up to that belief, than bring him over to my opinions in whatever else beside.—*Arch-bishop Leighton.*

The Bible tells us of the stream that it may allure us to the fountain; it tells of the past acts of God's faithful love that we may be led to set our hope on God, and to feel assured that he who hath helped will help, and that he who hath loved will love to the end.—*Thomas Erskine.*

Wake Forest College has forty students for the ministry, and a larger patronage in other departments than ever before. This shows what a scholarly and systematic President can do to build up a College when he does his best. All honor to Charles E. Taylor.—*W. E. Hatcher in Baltimore Baptist.*

Not a day passes over the earth but that men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.—*Charles Reade.*

We must have individuality of hearing as well as individuality of preaching. The true hearer is the man who supposes himself to be the only listener in all the sanctuary—who is so absorbed in spiritual earnestness and attention that he hears every word as if spoken to himself alone—a message just delivered from the great father to the one wandering child.—*Dr. Parker.*

I am here because God has sent me to do a work that no other being could do but myself. Had there not been room for me, God had not made me. Had I not been needed in America, God had not placed me in America. Had I not worked in the nineteenth century, I had not been born. I have a place—am sent of God on a mission, and if I perform it, God shall acknowledge that I have done His work.—*Bishop Simpson.*

The first earnings of Victor Hugo, as an author, were expended on a cashmere shawl for his wife.—*Exchange.*

Faith is the hand that grasps the offered gift, the mouth that feels upon the bread of God; the voice that says to Christ, "Come in, thou blessed of the Lord; why standest thou without?" Such faith alone brings us into vital connection with Jesus. Without it you will be none the richer for all his fullness, and may perish of famine in the midst of plenty, like a man dying of hunger outside the granary.—*A. C. C. D.*

IN EVERLASTING ARMS.—A child when wearied with play lies in his mother's arms, and without one lingering fear of danger sweetly sleeps, so does the weary believer when called to die nestle with fearless confidence in the Everlasting Arms. What mother love is to the confiding child, the all-embracing love of the Infinite One is to the dying Christian man whose faith recognizes the Father in the glorious face of the glorified Jesus. It was because Stephen's eye was fixed on that divine face while he lay bleeding on the rough bed of martyrdom, that inspiration did not say he died—even that was to harsh a term—but that "he fell asleep. O beautiful conception of death! Going into a soft sleep which ends the sorrows of a life of earth, and is followed by waking amidst the music, the bliss, the glory of heaven, and a beholding of the beauty and love of God in the face of him who is altogether lovely, the Son of Man, the son of God—this is death!—*Zion's Herald.*

REV. J. C. HIDDEN ANSWERS THE "INDEPENDENT" ON THE CASE OF PROF. C. H. TOY OF HARVARD.

We see the article below in some of our exchanges:

We clip the following paragraph from the *Western Recorder*:

"Professor Toy was driven out of his Professorship in the Baptist Theological Seminary in Louisville, Ky., a few years ago, for proposing precisely the interpretation of the 'Servant' in the last chapter of Isaiah, which now Prof. J. W. Toy, in his notes on the very same third chapter of Isaiah in the Old Testament Student, gives a proper interpretation."—*Independent.*

As a matter of fact, Prof. Toy was not driven out of his professorship in the Baptist Theological Seminary. He resigned; and in a communication to the Board of Trustees he stated that his reason for this step was that he was conscious of holding views on the subject of Inspiration, which views were variance with those held by the body of the Baptist denomination. The present writer was on the Board. Prof. Toy's resignation was referred to a select committee of five, whom the present writer was of. That committee, after some day's study of the matter, reported unanimously that the resignation should be accepted; and it was accepted with only two dissenting votes. Professor Toy's interpretation of "Servant" in the last chapter of Isaiah, had nothing whatever to do with the question. The fifth chapter of Isaiah is not the last chapter. There are sixty chapters in Isaiah. Prof. Toy has in commenting upon the fifty-third chapter, published some views which were more or less objectionable to some newspaper critics; but those views were not objected to any discussion that occurred in the select committee mentioned above nor in the Board of Trustees. The very extraordinary number of errors contained in the single sentence we have quoted from the *Independent* would seem to indicate that the paper is innocent of any design to be accurate about this matter.

J. C. HIDDEN.

Lexington, Ky.

HYMN.

BY MISS C. W. D. RICH.

Father, hear,
While to thee
Lowly now
I bend the knee.
Thy Spirit, help,
Thy informing, guard and guide,
Thy presence, in thee
Let me abide.

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PROGRAMME.

INTRODUCTORY SERMON—by Bro. A. N. Walker.

1st ESSAY—The use of Alcoholic stimulants, as food, as a beverage, and as a medicine. T. J. TAYLOR, M. D.

2nd ESSAY—To what extent are the Acts of an association or convention binding on the churches co-operating with them. ELD. G. M. HARRELL.

3rd ESSAY—Home training for children by parents. ELD. L. A. TAYLOR.

4th ESSAY—Disadvantages of converted persons, remaining out of the church, and of retaining unconverted in the church. ELD. J. A. WALKER.

May will be a pleasant time for the meeting, and we expect a large gathering of the brethren together, and we herewith extend a cordial invitation to the editor of the *Laurel* department of the *Record* and Bro. Gambrell to be with us. Come let us take counsel together.

Fraternally,

L. A. TAYLOR.

TO THE CHURCHES OF THE BETHLEHEM L. A. ASSOCIATION.

At the last meeting of our Association, the local Board was reappointed with instructions to work in harmony with the Executive Board of the State Convention, and our churches were pledged to raise at least twenty-five cents per member during the year for Missionary purposes.

In carrying out these instructions and plans, your Associational Board at a meeting held in December, nominated Eld. Joseph Lolly to the State Board as a suitable missionary to labor in our bounds, at a salary of \$100.00 per year.

At the meeting of the Convention in July, this appointment has been ratified by the State Board with the understanding that our churches fulfill their pledges made at our last Association. Eld. Lolly is in the field at work. We beg you brethren of the churches to receive him in the name of the Lord Jesus and aid him in his work.

And as you have entrusted us with the duty of executing your plans, we beg, that as soon as possible, after receiving this, you will raise the twenty-five cents per member in your church and forward to Geo. A. Turner, Treasurer of the State Board at Shreveport, La.

And we also desire that, as soon as you have made your collection, you will fill up and forward to our brother, G. M. Lomax, at Shreveport, La. the Statistical Table below, that we may be able to make a full report of the condition of our churches and the work they are doing to our next Association.

Dear brethren, do not put off this important duty. Brother Lolly is in the field. He needs his wages; and it is the policy of the State Board to pay its Missionaries monthly, but they cannot do so unless the churches respond promptly.

Try to raise the amount pledged and double it if you can. All you give will be judiciously used. Let us all work together, and God will bless our united efforts. Please instruct your delegates to the Association the amount you will try to raise for State Missions the ensuing year. Also, send in your letter the following:

1. No. Male members.
2. No. Female members.
3. Am't raised for State Missions.
4. Am't raised for For. Missions.
5. Am't raised for Min. Education.
6. Am't paid Pastor, and Cur. Ex.
7. No. of children in S. school.
8. No. Volumes in S. S. library.
9. No. of Ministerial students.
10. Name of Pastor and Clerk, and post-offices.
11. No. of Religious papers taken by members of the church.

J. A. ROBINSON, Pres.

G. M. LOMAX, Sec.

S. C. LEE.

JAMES BUTLER.

ROBT. TRUSSELL.

Members of Executive Board.

Simsboro, La., Feb. 16 1886.

BLUE MOUNTAIN, MISS.

With peculiar interest I read the communications of Brother T. J. Bailey, published in the *Record* of last week giving a brief but pointed account of his pastoral labors in the Yazoo Association, for some years past. I spent the greater part of 29 years among that people. Knew Brother Bailey from his early childhood. Noted with much interest his early piety, his growth in the Christian graces and his development into an earnest, faithful minister of the Gospel. Years ago I predicted for him a life of usefulness, and am happy in the realization of my hopes. Quiet and unpretending, yet energetic and persevering, he labors on and God is blessing his efforts. May Heaven's choicest blessing still attend him and all the faithful of the old Yazoo Association. Though separated from them, and in my weakness striving to do something in the Master's cause in another part of his vineyard, my heart goes out in love to those dear fellow-laborers in my old community. I often worshipped with the church in Macedonia in bygone days, and shall ever remember with much tenderness the brethren and sisters then composing the membership. It has never yet been my pleasure to meet with any of the other churches to which Brother B. ministers, but I knew some of the members of each and loved, on account of their personal friendship, but most of all because of their faithfulness to the cause of our blessed Master. Prominent among those that were venerable Brother J. J. Cowsett of Goodman church. Should his eye fall upon this, I ask him to accept an assurance that I remember and love him still. Space will not permit me to mention many other true and tried friends and faithful servants of our Lord, of whom I would like to speak and whose faces I would delight to see again in the flesh; nor of the many dear departed ones who having finished their work on earth have been called up higher. But I look forward to the time when we shall all meet beyond the "Sun set" of this life. Till then there is a work for us to do, while the years are rolling on. Let us, brethren, all over the State, with Brother Bailey, enter with courage and faithfulness upon the work of another year.

W. H. M. DURHAM.

BUENAVISTA, MISS.

I attended the Union Meeting of the 1st District of the Aberdeen association on the 5th Sunday in January. The severe weather made the attendance small, but the meeting was interesting, and I hope profitable. While there I made arrangements for the 1st District to meet on the 2nd District in a grand Union Meeting on the 5th Sunday in May. I long for church and pastoral development, and I know of nothing better in the accomplishment of these ends, than Union Meetings. They serve not only to disseminate knowledge, but to unite efforts and bring about better feelings.

My churches are mud-bound. Situated as I am in the prairie, my work is attended with many difficulties during the winter months. I have met all my appointments, but have not had a congregation this year. I hope for better things soon. We have commenced our mission collection in a private way. The Buenavista Normal School is a success. Two hundred and twenty-five students now in attendance, and others coming in daily. Only last Monday six new names were added to the roll. We have a valuable accession to the faculty in the person of Prof. Brooks of Glasgow, Ky. We now have nine teachers, five males, and four females engaged in the school. One very commendable feature of the school is an arrangement to have preaching Sunday evenings in the College Hall for the benefit of the students, also a weekly prayer-meeting, which is conducted and well attended by the school. E. E. THORNTON.

THE BAPTIST RECORD.

J. B. GAMBRELL,
W. S. PENICK,
L. S. FOSTER.

GAMBRELL & FOSTER, Proprietors.

JACKSON, MISS., FEBRUARY 25, 1886.

PASTORS' MEETINGS.

I would like to meet the pastors of the Union Association at Hazlehurst, Wednesday March 3rd; those of Fair River Association, at Brookhaven, Thursday, March 4th; those of the Yazoo, Durant, Friday, 5th; Tuesday the ninth, we desire to see all the pastors of the Kosciusko Association, at Kosciusko. Thursday, the 11th, we hope to confer with the Aberdeen pastors at Okolona. Tuesday, the 16th, I will be at Blue Mountain and would like to see the pastors of the Tippah Association.

We wish to meet the pastors for a free conference in the interest of the work. I must have the co-operation of the pastors. Come brethren, to these meetings, and let us look into each others' faces and talk about our Father's business.

J. B. GAMBRELL,
Cor. Sec'y. Con. Board.

NOTES AND COMMENTS.

Pastor Cochran is much encouraged in his work at Vicksburg.

Moody and Sankey will hold a meeting in Atlanta, Ga., April 2d to 6th.

Specimen copies will be sent free to persons desiring to work for the paper.

Elder J. L. D. Hillyer has recently taken charge of the Toccoa, (Ga.) High School.

The twin daughters of the late Elder T. B. Espy were recently baptized at Little Rock, Arkansas.

Some of the professors of the Theological Seminary teach classes in the Sunday-schools in Louisville.

The debris of the late fire are being removed, and we are told that building will soon be in progress.

We are sorry to hear of the serious sickness of Elder E. Redus, of Starkville. Hope he may soon recover.

Eld. T. B. Harrell wishes his correspondents to note that his address is Rocky Mount, La., instead of Bellevue.

Rev. J. T. Dickinson, son of Dr. Dickinson of the Religious Herald, has accepted a call to the North Orange church, New Jersey.

Brother D. E. Gambrell has agreed to serve the church at Clarksville, Ark. His address will be Clarksville, Ark., instead of Lonoke.

We hope our friends will call and see us when they are in the city. We now have our office in the Clarion building, on Capitol street.

An eminent physician ascribes to alcohol, directly or indirectly, 60 per cent. of the male losses to the Life Insurance Company which he serves.

Rev. F. R. Underwood goes to Powhatan, Va., as pastor. Bro. Underwood is an old Seminary friend of the Junior's and we wish him success.

Correspondents are requested to send my mail to Jackson, and not to Clinton. I have moved to Jackson, and mail sent to Clinton is always delayed.

The Lord greatly blessed my labors last year. Thirty persons were baptized into the fellowship of my churches.—A. B. Hicks, Bellefontaine, Miss.

Brother Dotson, of the young ministers attending Mississippi College, passed through Jackson, en route for his home in Kosciusko, where he goes to reconvert his hearth.

The Buddhists of Japan, when they go to their temples to worship, always pay before they pray. Wouldn't it be well for some Christians to study their order of worship.

I wish I could get every member of my churches to read the Record, for if I could, it would be no trouble to get up mission money. God bless the Record and its editors.—David Barney.

Pastor Piker met with a cordial reception at Starkville. The ladies took him and his family in hand, and they always do things royally. May he be abundantly blessed in his field of labor.

Brother Frank Souter gave us a sight of his pleasant face while in Jackson. He doesn't seem to lose any flesh by being a wide-awake Baptist layman. His sympathies and his kindness are in proportion to his avoirdupois.

One thousand new subscribers from Mississippi, and 250 from Louisiana in 60 days. These can be had, and at the present rate of increase, will be had. We would wish them to be fairly on our feet again. This would be the best of help to the paper and to the cause.

Rev. E. Z. F. Golden, of Atlanta, has been called to take charge of the Valence street church, New Orleans, and has accepted. Sister Nelson writes that he will soon be received in due form by the Baptist folks of the city. The Record extends a hearty welcome to Brother Golden.

The Western Recorder lately published a picture and biographical sketch of Rev. Fred D. Hale, who has been successful in his evangelistic labors in Kentucky. Brother Hale is a relative of Brother Sellers of Starkville, and has many friends in Mississippi who watch his course with pleasure.

It has done us good to see our Clinton brethren in office. They seem to us like home folks. The Lord bless them abundantly. We came away deeply in debt to the members of that church and community for nine years of kindly treatment. We hope to do better for the experience of those nine years.

The meanest man, next to Judas, that old renegade Baptist, has been heard from. He is a Methodist, and when his circuit rider rode around and beat whisky in his neighborhood, this second edition of Judas deducted from his preacher's salary enough to pay express charges on his whisky from another place. Judas was better than he in having the decency to hang himself.

The Macon church, Columbus Association, and the State at large has sustained a heavy loss in the death of Deacon H. L. Jarnigan. He was a man of great force of character, a devoted Baptist, clear in his convictions, and faithful in his religious duties. He stood at the head of his profession, and had often rendered his adopted State important service in the legislature. In his home he was genial and much given to hospitality. He was in the true sense a Christian gentleman, a noble man, a patriotic citizen.

We have said many times, and we were honest in it, that there was no good in infant baptism. We take it back and score one lightly for the infant rite. Not long ago, standing and talking to our excellent friend, Dr. Galloway, of the Christian Advocate, when an elegantly dressed lady accosted him: "How are you Dr. Galloway, when are you coming to our town? I am saving my children for you to baptize." The Doctor thanked her for the compliment with a low bow and broad smile, and we said that infant baptism is nice to compliment a preacher with. Nevertheless it has its weak points, one of which is the entire lack of Scripture for it.

The Legislature will soon act on some kind of a Local Option Bill. There is wide-spread interest in the matter, and the acts of members will be closely watched by their constituents. We hope that Prohibitionists will make it serious for political aspirants who pander to the whisky power. The question of repealing all existing restrictive legislation will be pivotal in the debates. The action of the July Convention ought to be maintained by Prohibitionists. Let us not go back. If the Legislature really wishes to favor the cause of Temperance, it will not repeal the laws which now protect a large portion of the State. To insist upon giving away the work of Prohibitionists as a condition of granting the right to vote will mean that the whisky power is to be appeased at any sacrifice of the good of the State.

The Spring Term of the Buena Vista Normal College will open, March 30.

We had a pleasant call from R. A. Cooper, as he passed through Jackson, en route for Iowa to in protracted meetings in State.

Read carefully the advertisement of the Sword and Shield found in another column, and note that that both Record and Sword Shield can be had for \$3.00.

Bro. J. S. Berry found his kin when he was in attendance on the meeting of the Grand Lodge, and really we enjoyed the sight of his genial face so that we wanted to take his visit to the city "all to ourselves." Baptists are self enough to want all the good men and women when they can get them in the right way.

The meeting of the Grand Lodge brought us much pleasure in the work. They must be paid. In bringing this department of the work up to the Convention free of debt, the Educational Department, including College support and Ministerial Education, will need \$3,500 at least. These are honest figures and they are serious but not alarming. If we younger days, Bro. Pitts after years of service looks hale and vigorous, must neither sleep nor play. May he long preach the unsearchable riches of Christ.

As we go to press, the papers reach us of the death of most of the churches did likewise. News reaches us of the death of Sister Emma Berry, wife of Bro. Berry of Cherry Creek. She has been doing toward N. M. Berry, of Cherry Creek. She was the oldest daughter of Eld. M. Berry, according to an established custom of the churches to postpone our privilege to be an inmate of the churches till the last half of the home for several months. She was a useful woman. Very few women could minister in a sick-room, and churches will take these more fact, or delighted more to recollections there will be no lack of lieve the suffering. No particular doubt not that her end was peace, and they feel constrained to encourage the brethren to take immediate action.

OUT OF THE FIRE.

Some sweet soul has written, "Every calamity there is a more than compensating good, if we only have the faith and patience to find it." The words are universally true. As we know, as applied to God's people. But alas! how blind and impatient we are under the hand of affliction. Without imagining that we are going to the depth of God's love, and in the end we are not all that we have learned as never before, what some promises really mean.

Those are strange words of Scripture. "The word of the Lord grew and multiplied," and yet they account with Christian experience. A brother having passed through deep affliction said of a promise, "That is a great text." No doubt it had enlarged in his mind by his being forced to try it.

Many brethren have written words of sympathy followed by, "but sympathy does no good." That is a mistake. Sympathy does a great deal of good. It forms a soft padding to break the shocks of this life. Sympathy is a great thing. Weep with them that weep means much.

A great many have said, "I am praying for you," and one especially said, "I have mentioned it to the Lord every day that he would not let you reproach yourself for moving to Jackson." Prayer is the mightiest lever of power in reach of men. Not one regret, not one moment of sadness have we experienced. Why? God knows. We came here the better to serve his cause, and he has not suffered a cloud to pass over us, and he can give us far better than type and presses.

Again, the deep interest of the royal brotherhood manifested in so many ways has gone to our hearts. If to love the brethren be a grace, we have grown in. Offers of gifts have been numerous. Judge Campbell offered to give 100 dollars to re-establish the office; many others 25 and all the way down. We could not accept these offers, but we appreciate them none the less.

Lastly we have a better paper every way, with the prospect of a much wider field of usefulness. Many brethren are sending it to their friends. Churches are supplying their poor, so hundreds of homes will be reached that otherwise would not have been.

We earnestly desire that everyone who reads these lines will pray that the Record may be re-consecrated to its mission of disseminating the truth of Christ.

PLAIN FACTS.

The denomination ought to know that we are falling behind, seriously in contribution. The bad weather of the past several weeks prevented congregations from meeting, and put almost an entire stop to collections. Expenses meantime have gone on. We are now far advanced in the third quarter of the Conventional year. The Southern Baptist Convention is only some two and a half months off. Comparatively few of the churches have contributed to Home or Foreign Missions during this Conventional year. Then our State work, Missions and Education, is sorely pressed. The Convention Board has 23 ministers in the field doing a noble work. They must be paid. In round numbers \$4,000 will be needed to bring this department of the work up to the Convention free of debt. The Educational Department, including College support and Ministerial Education, will need \$3,500 at least.

These are honest figures and they are serious but not alarming. If we younger days, Bro. Pitts after years of service looks hale and vigorous, must neither sleep nor play. May he long preach the unsearchable riches of Christ.

Nearly all the Associations accepted their apportionments heartily and cheerfully. The churches did likewise. Much has been done toward raising these amounts so far. This is now missionary of the Convention Board at Centerville, Norman and Wilson. He is pastor also at old Galilee church, near Gloster Station. We found the cause progressing. Brother Turner has a warm place in the hearts of the people. Galilee will soon move their large house into Gloster. The Centerville church will soon build a neat house. The brethren at Norman will soon organize and build. At Wilson affairs have not shaped themselves as yet, but there is hope. We were much pleased with the outlook.

A country church once needed a stove. Like many country churches, they shivered through the brief services of the winter months in great discomfort. One Saturday the pastor said, "We need a stove, and I am going to ask the sisters to buy a quarter next meeting or its equivalent in produce." He went around and nearly every one subscribed. Next meeting the eggs, the butter and other things came in. The stove had been bought; there was enough money to pay for it, and several dollars over. That pastor was Brother Henderson. We call that way of doing, simple common sense in religion. The incident is related as a suggestion to pastors. In taking mission collections why not act on this plan. Try it, and you will be astounded at the result.

MISSIONS.

I am getting along well in my mission work.—W. T. Lumby, Greenwood, Miss.

For several months this department will be filled with the doings of earnest men and women on the field. All those who wish to sleep will do well to skip it entirely.

We trust the Mission Societies will resume work, active work, with. Like the churches they have been frozen up for some time, surely this beautiful weather in activity.

Feb. 7th a church of twenty members was organized in the Valley Street Church house, so that we now have three churches and as many stations in the Crescent City. Forward is the word.

If any one has written to me on any subject connected with our Convention work without receiving a reply, will he please write again? A large lot of letters were burned. J. B. Gambrell.

Let me thank the State Board through you, for sending us a preaching one of the grandest things ever done by them. God grant that we may stand by him in all his efforts to build up our Master's cause. —F. D. Turner.

With peculiar pleasure we acknowledge the receipt of \$5.25 collected by the young ladies of Central church, Perry county, for Ministerial Education. Elder T. E. H. Robinson is pastor and it is like him to lead out in the direction of the good.

Baptists once turned brethren out or joining the Masons, but Brother Frank Souter came down to attend the Grand Lodge and turned over \$50.50 mission money from Toccoa church which was a rise on the apportionment. That was turning light.

A card went to that good pastor, E. B. Miller, Grenada and Duck Hill, Saturday, saying, "The young preachers need help." Monday here came a card saying \$15.65 had been forwarded. This good word rang out, "The young brethren must not leave school." Amen.

There are about forty young ministers at the College, and it requires more than \$100 a month to keep them there. January was lost from collections. The result is Ministerial Education is pressed, and unless help comes at once, some of the brethren must leave school. This would be bad. It need not be if the brethren act promptly.

We will show at the Convention that we have gone over our apportionment, so far as the sea coast churches are concerned. I do not know what the New Orleans churches will do. The Moravian brethren are credited with giving \$4.00 per capita for mission work. I am glad to be able to say that I am satisfied that Handsboro church will come up nearly or quite as well this year. —O. D. Bowen.

Last week we made a flying trip to Centerville, on the L. N. O. and T. R. R. This is the headquarters of Elder Peter Turner, that old veteran who has seen service in the King's army on two continents. He is now missionary of the Convention Board at Centerville, Norman and Wilson. He is pastor also at old Galilee church, near Gloster Station. We found the cause progressing. Brother Turner has a warm place in the hearts of the people. Galilee will soon move their large house into Gloster. The Centerville church will soon build a neat house. The brethren at Norman will soon organize and build. At Wilson affairs have not shaped themselves as yet, but there is hope. We were much pleased with the outlook.

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WHEN CONVENIENT.

Some time ago we sent out a double circular asking when the pastors would take collections. Many and divers were the answers, but one struck us with peculiar force for its entire good nature. "When convenient." Nothing could excel that for restfulness and entire want of anything distressing. But is it just the right thing? A convenient religion has its attractions, but it has its weak points also. Suppose we read the Bible, and pray, and preach "when convenient." Suppose Jesus had come into the world and suffered and died "when convenient." Suppose the martyrs had confessed Jesus and his truth "when convenient." We have heard Pedro baptists say, "It is not convenient to be immersed," albeit Jesus walked more than half a hundred miles for that purpose. A convenient religion may be pleasant, but it strikes us that a religion of conviction and sacrifice is safer.

Prof. Johnson fairly enigmatically his pastoral work at Clear Creek church, Oxford Association, by taking a collection of \$20.65 for Foreign Missions, and getting a list of subscribers for the Record, with more to follow.

Rev. John H. Eager, of Rome, Italy, sends us an admirable article, and adds: "I have several articles for the Religious Herald in mind, if I can find time to prepare them." Dear brother, you must take time. You can't spend your time in any better way.—Religious Herald.

Don't forget the Record, bro. J. H., as you write.

SALTILLO, MISS.

Some of our churches are composed of tenants almost entirely. As a class they are poor, and cannot contribute money to the church, this being the case, how would these suggestions do? Let the tenants plant of the land they rent, one, or one half, or one fourth of an acre for the sole purpose of supporting their pastor and to contribute to the cause of missions. Might not others than tenants do this? All who adopt this plan can help forward the cause of the Lord and not expend one cent. In gathering time set apart what they make on the acre, half acre, or quarter of an acre as the case may be, and carry it to his pastor, whether corn, cotton, oats, potatoes or peas, and he could convert part of it into money for his necessary use and live on the remainder. If the churches generally would adopt this plan, perhaps it would be best.

Landlords would not have the heart to charge rent for such land, or very few of them, and by that means would become contributors themselves. Their loss could not be much. The rent on one, or one half, or one quarter of an acre could not be much. It strikes me that all Christian landlords would be pleased with this plan and encourage it, and the tenants would be stimulated and become more prosperous and better tenants. J. D. BARTON.

[We have seen nothing more practical on this practical subject.—Eds.]

TOMBIGBY ASSOCIATION.

Programme of Minister's and Deacons' meeting to convene at Fulton, on Friday evening March 19th.

1. Introductory sermon, Friday night—R. M. Jerry.
2. The importance of ministerial consecration.—J. L. Turnage.
3. The duty of churches and pastors considered relatively.—J. F. Benson.
4. Importance of religious newspapers to successful work.—W. W. Gilbert.
5. The duty of ministers and membership as it regards the promotion of revivals during the present year.—St. Clair Laurence.
6. Submission of a plan for evangelistic work during this year by Executive Board.—Wm. Chaffin, J. M. McRoy, R. J. Hammett, J. T. Mattox.
7. Address upon church work.—Elds. T. J. Parker, W. W. Parker, Achin, McClung, Harrison, Brazille and Shaw.

Sunday-School address—9 o'clock. Missionary Sermon—11 o'clock. We would be pleased to see at this meeting the representatives of our State Board. We are especially anxious that representatives from all the churches of Tombigby Association meet, in view of organizing for our summer's church work.

ST. CLAIR LAURENCE.
J. F. BENSON.
J. L. TURNAGE.

BRETHREN, READ.

Brethren, who belong to our Aid Association, who change their post-offices, will please notify me immediately on such change, that I may change their post-office on the roll.

We are constantly receiving new names from the very best brethren we have but there are many who ought to belong to this Association who do not. Two years have passed since its organization and it has cost nothing. The protection it affords is as sure as the honor and interest of Baptist preachers can make it. Brethren who desire information as to the character and object of the Association can obtain it by applying to the undersigned at Shubuta, Miss. Will not each member of the Association state to some other brethren the object of this organization? Do it for their sakes. Respectfully,

L. E. HALL.

SARDIS.

Dr. Hoyt, Presbyterian, is here holding a meeting. Upwards of 100 have professed faith in Christ. The Methodists, Baptists and Episcopalians are getting members as a result. He will close sometime this week, and Bro. Hatch comes next Sunday. May the interest that is now manifest continue and may the Lord give us many souls.

E. W. SPENCER.

Subscribe for the Record.

HOME CIRCLE.

Conducted By Mrs. M. T. Campbell.

OUR HOME-MAKER.

Where the mountains slope to the westward,
And their purple chalcids hold
The new-made wine of the sunset,
Crimson and amber and gold,—

In this one, wide-opened doorway,
With the elm-boughs overhead,
The house all garnished behind her,
And the plentiful table spread,—

She has stood to welcome our coming,
Watching our upward climb,
In the sweet June weather that
brought us,
Oh, many and many a time!

Again is her doorway opened,
And the house is garnished and
sweet;
But she silently waits for our coming,
And we enter with silent feet.

A little within she is waiting:
Not where he has met us before;
For over the pleasant threshold
She is only to cross once more.

The smile on her face is quiet,
And a tily is on her breast;
Her hands are folded together,
And the word on her lips is "rest."

And yet it looks like a welcome,
For her work is compassed and
done;
All things are seen and ready,
And her summer is just begun.

It is we who may not cross over,
Only with song and prayer
A little way into the glory.
We may reach, as we leave her
there.

But we cannot think of her idle:
She must be a home-maker still.
God giveth that work to the angels
Who fittest the task fulfill.

And somewhere yet, in the hilltops,
Of the country that hath no pain,
She will watch in her beautiful door-
way
To bid us a welcome again.
—Mrs. Whitney.

MAXIMUS.

I hold him great who for love's sake,
Can give with generous, earnest will,
Yet he who takes for love's sweet sake,
I think I hold more generous still.

I bow before the noble mind,
That freely some great wrong for-
gives;
Yet nobler is the one forgiven,
Who bears the burden well and lives.

It may be hard to gain, and still
To keep a lowly, steadfast heart;
Yet he who loses has to fill
A harder and a truer part.

Glorious it is to wear the crown
Of a deserved and pure success;
He who knows how to fail has won
A crown whose luster is not less.

Great may he be who can command,
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are they who die for God,
And earn the martyr's crown of
light;
Yet he who lives for God may be
A greater conquerer in his sight.

—Adelaide Proctor.

THE FIRE, THE NEW DRESS,
THE NEW VOLUME.

Although the RECORD comes in a
new dress, with the beginning of the
tenth volume, we hope you will re-
cognize the face of an old friend even
as you note the changes which are
made therein. The HOME CIRCLE,
TEMPERANCE DEPARTMENT and
YOUNG HOPEFUL'S COLUMN, will oc-
cupy the sixth page. At first it will
seem odd not to turn to the fourth
page, but we have no doubt that we
shall all (readers and editors) soon
feel "at home" on the sixth page.

The catastrophe which marked the
close of the ninth volume has not
been without its blessed influences.
It has caused us to know by actual
experience that the Master comes
very near to his followers in time of
trial, it has taught us how much
more precious to our souls are the
imperishable treasures of faith and
hope and love than any earthly
possessions. It has called forth so
many expressions of love and sym-
pathy from our readers that our
heart has been filled with humble
gratitude to God for having given
us an entrance into Christian hearts.
And it has made us feel an earnest
desire to have all our efforts for the
upbuilding of our Zion purged from
the dross of selfishness. We have
earnestly desired that our Baptist
people, ourself among them, should
be thoroughly roused and interested
in Missions, Christian Education etc.
We had prayed for it as best we knew
how. Perhaps the answer came in
the burning of the RECORD! we shall
see. If it should be so, then the de-
vouring flames, even though kindled
by the hand of an incendiary, would
be the means of strengthening the
cause we represent, and enlarging
the borders of our Christian labor,
and therefore something to thank
God for. Aye we know even now

that it is "something to thank God
for," because, he permitted it and
he will make it work for good. As
for ourselves, the extra toil and self-
denial that this loss necessitates
may be the very means by which
we shall be conformed to the image
of Christ Jesus. He who chose us
surely has a right to choose the
way by which he will bring us
home. He has led us thus far and
is still leading us. To him be
praise!

HUSBAND AND WIFE.

Preserve sacredly the privacies of
your house, your marriage state,
and your hearts. Let no father or
mother, sister or brother, nor any
third person, ever presume to come
in between you two, or to share the
joys or sorrows that belong alone to
you two. With God's help build
your own quiet world, not allowing
the dearest earthly friend to be the
confidant of aught that concerns
your domestic peace.

Let moments of alienation (if
they occur) be healed and forgotten
at once. Never, no, never, speak of
it outside, but to each other confess,
and it will come out right.

Never let the morrow's sun find
you still at variance. Renew or re-
view the vow at all temptations, it
will do you both good, and thereby
your souls will grow together, cement-
ed in that love which is stronger
than death, and you will become
truly one.

Thus do I pray for every married
pair.

"A WIFE OF FORTY YEARS."

IT WAS DARK AND JESUS
HAD NOT COME TO
THEM.

BY MRS. DORA GREENLAW.

The sun, in unrivalled splendor
was sinking beneath great banks
of golden violet hued clouds, with
here and there, a lingering ray,
falling aslant the limpid waters of
the Sea of Galilee, as if loth to im-
print its good-night kiss upon its
peaceful surface. Already the multi-
tude who had pressed upon the
Savior to hear his words and be
healed of their infirmities, had gone
and the last exultant shout of the re-
stored ones had died upon the air.
The little band of disciples descend-
ed the winding path to the little
ship, unloosed it from its moorings,
entered and paddled slowly across
the smooth bosom of the lake, bear-
ing in their wake fanned-shaped
ripples that flashed and sparkled in
the sun's dying rays, like diamond
shavings, as their oars touched, me-
chanically its surface. Methinks,
they communed not one with an-
other, as they glided on, for they
had been all day with Jesus, had
seen the blind restored to sight, the
dead hear, and the lame walk, and
had listened with profound attention
as his words, with heavenly wisdom
fought, fell from his blessed lips.
Their own sun-browned faces re-
flected some of the glorious light
that emanated from the Savior's
face. Now, their hearts burned
within them as the thought of all
these things. They gazed out into
the increasing darkness to see if
the form of their loved master was
still visible, for he had constrained
them to take ship and come unto
the other side, and had turned to
ascend the mountain.

So much for mortal vision, were
your sight a little keener, you could
see on that lone peak so dimly out-
lined against the sky, the one you
seek, kneeling with uplifted hands,
pouring out his supplications to God
begging for you and for strength
for the morrow. Ah, how much
greater the necessity for us, poor
frail burdened travelers that we are!
Where is the wonder that we are
"oppressed by weight of woes,"
when we plod along day after day,
with only a request, not a supplica-
tion for strength. "Call upon me
in the day of trouble and I will an-
swer thee," saith the Lord. As they
floated on, the deep solitude of the
place was grateful to them, after the
bustle and clamor of the throng that
had surrounded them during the
day, and the delightful quiet lulled
them to drowsiness, and for a time
they forgot the tired
and overworked wanderer they had
left behind in the darkness; but as
conscience lashes, they remember
that they will meet him again on the
morrow, for there is no difficulty to
hinder them from fulfilling their

appointment. The
boat is strong and
sinewy. Oh! con-
sider that the great
spiritual spiritual
us to forget our
Jesus, but places
brink of an abyss
brings down upon
the self-raised stru-
ggle and plans.
that was now on the
a precursor of the
we not watch-
not of it for the
ing into prayer.
astonishment and
well-known roar of
it swept down from
gorges reached the
had hardly time to
grasp on their oars
waves broke upon
almost upsetting it.
struggle—all night
the blackest darkness
right course and pro-
tried of their oars
Slowly the long hour
and by second, minute
and still, "They were
rough winds and rain
when
"Above the tempest loomed
The voice of Jesus gre
"Tis I, be not afraid
It is still dark, but J
to them. Blessed tho
often it is that some of
now upon the sea of life,
and fro upon its wa
into fury by the winds
and as billow after billow
us in rapid succession, in
we feel that it is dark and
not come to us.

Comforting thought! upon
know that Jesus has wait
the rough, restless tide up
we are tossed, and is spe
us the loving words, "T
afraid." He came to the
because he saw they were
and he will as surely ree
when we are troubled, he
ognize him, and fall at
exclaiming, "Save, Lord
be thine. Refine the g
the dross. Only call wh
mine Heaven and its gl
thy blessed presence wa
with us and will praise thee
storms of life."

POWERLESS PRAYER-
INGS.

There are two kinds of ill be-
meetings. One or the other
found in every church. Th
er-meeting, ordinarily, is a
anodyne. Quiescence is i
perfection, which hardly
to reach realization. It is
to describe it, for we are
ly well acquainted with it.
the us are skillful enough to
outlines of it with our eye
The pastor is usually pref
time, but waits the coming
pillars who have done the
for twenty-five years or
When there are enough pres
he put the meeting in moti
moves to the same spot whe
and his predecessors have st
aetly in the same form and
the same mode in conduct
part of the service. He mer
kind of invocation, clear his
in short hitches after the ris
ness, which will, soon spre
the whole meeting. He will
for five minutes for the hymn
the waiting people whisper
each other's ears, salutations
quire after each other's tea
concerns, or mention the la
and how the corpse appeared

He will read the hymn. Over
this will cast a little coldness
it, and then some brother w
a little, and perhaps get a sh
true to a long metre hyme
will, with genuine Calvinist
verance, go through the hyme
fire in trying to stuff two or
syllable into a tune that can
possibility hold them, or if he
up, another brother will try
tune in the pitch of the last, or
or cling to the end of his to
and so they will chase tune
like an intruding bat in dog-
or if there is an instrument, th
terludes and preludes will pre
the same general effect. We
more than once heard this w
wind machine, under the man

tion of an ambitious, unsanctified
heart, blow the effect of a stirring
sermon out of the house.
After this is ended, the reading
of the Scriptures will follow, in the
choice of which there will be solemn
deliberation. The leader will sol-
emly turn from Genesis to Revela-
tion, as dazed as if he did not recog-
nize any passage from cover to cov-
er, and finally, in half-despair, light
upon some war record or genealogy,
and, of course, it would be wicked
to leave any part of it out. After a
becoming pause, in which the yawn-
ings of one or more of the parishion-
ers are distinctly heard, one of the
stand-byes is called upon to lead in
prayer. The prayer is well enough
in its grammatical structure, perhap
faultless in its rhetoric, abounding
in passages of the Word, but it has
no signs of progress in it. The
brother has all his Christian life
been going round, and round like a
gun-horse in the experience of that re-
vival in which he was converted. If
only one word were introduced that
would show that he had even been
out on an excursion in the realm of
divine grace it would be inspiring,
but no such sign appears.

Nobody listens. The young say
it is the usual prayer, and it is so.
He has been praying on a dead
level all his life. God has sent
him sorrows, and he has bowed un-
der them, but there is no sign of
them in his prayer. He has grown
in grace, but he never lets that out
in prayer. He is riper in Christian
experience, but it must not appear
in the prayer. He settled the form
and matter of his prayer long ago,
and he is going through on that
grade, and so he comes to the
"amen," pitched on no higher key
than twenty years ago, and then he
sits down.

Then another long hymn is cho-
sen and sung, and the pastor makes
a few general remarks, which, like
the Episcopal service, can be read
over at any time and place. He
shows no progress in his life. He
has no doubt made progress, but it
never occurs to him to show it in
prayer-meeting. He is afraid of be-
ing an egotist, or talking of experi-
ences which his audience may say
he never had, or he is so much
afraid that he may be suspected of
cant that he prefers to pass as a
corpse.

This may seem overdrawn, be-
cause all of it may not be found in
any one church, but the sum of it
can easily be found in a dozen; and
yet we would not for a moment in-
timate that there is a want of piety
there, for many of those described
have grown in grace, but have no
way of showing it—have prayed
earnestly, but they have wiped the
tears away from their eyes before
they came in, and have sunk down
in the nightmare of traditional man-
nerism. A revival not only of life,
but of the motion and manner of
prayer-meeting life is to be earnest-
ly prayed for.—Presbyterian.

YOUNG HOPEFULS.

When the terrible fire consumed
the RECORD office it burned up all
the "copy" we had in hand and the
Young Hopeful's copy went with
the rest. We had two nice little let-
ters already in type, one from Ida
Dubois, of Byhalia, the other from
Susie Webb of Liberty. They must
write again, and I trust many other
girls (and boys too) will feel inclin-
ed to join our band. I want to sug-
gest a special line of work for us
this year. Let us be gleaners, and
gather up for our column all the
beautiful thoughts, beautiful deeds,
beautiful texts that come in our
way.

And while we are at this sort of
gleaning let us gather up what
money we can for our church work.
Let none be discouraged because we
can gather only a nickel or a dime
at a time. The Scotch have a say-
ing, "Many a little makes a nick-
le," and the English have, "Take
care of the pence and the pounds
will take care of themselves." American children know that nick-
les and dimes saved soon make "a
dollar laid up." As evidence of
what "the little" may amount to
let me tell you, brother Ely of Wil-
liam Jewel College Mission has
raised five hundred dollars from the
children in Missouri for William
Jewel College. Those children are
investing their money so that it will

pay them interest, in educated men,
years hence. I think Mississippi
children are as wide awake as Mis-
souri children can be; but they have
not been stirred up by such a man
as Bro. Ely. If President Webb or
any member of the Faculty of Miss-
issippi College wish to try their
hand in stirring the Young Hope-
fuls in the interest of the College,
here's a chance for them to use a
spoon.

DEAR EDITORS AND YOUNG FRIENDS:
Seeing a column in your valuable
paper allotted to "Young Hopefuls,"
I thought I would write. I am
very thankful for the great privilege
we have of discoursing through the
medium of your paper and hope it
will result in much good being done.
I am a temperance advocate, and
hope that ere long temperance will
reign King Supreme from centre to
circumference. I pray that we may
soon hear the glad shouts and hal-
lujahs "the accursed liquor is ban-
ished from our country," and then
we will no more have the moanings
and wailings of suffering women
and starving children. It is strange
indeed that men will so utterly
give themselves up to the habit of
drinking when they know what it
will terminate in—enough if they
would but pause a moment and
think, to melt a heart of stone.

We have not had any Sabbath
school since snowy winter set in,
but hope it will boom up again with
flowery spring and singing birds.
We have had some of the coldest
weather I think I ever felt.

I will close for fear of the waste
basket. Wishing you all a brilliant
future, I am, Your friend,
MATTIE O. FREEMAN.
Lodi, Miss., Feb. 1st 1886.

TEMPERANCE.

It seems strange to us that any
one professing Christianity can re-
fuse to work for, and sacrifice for,
and give to the cause of Temper-
ance. Some people urge that as we
have had whisky in the country so
long we ought not to try to get rid
of it at this late day. The opposi-
tion has been going on under differ-
ent names for centuries. We are no
better than those who have gone
before us. We shall fall as they
did if we tamper with the accursed
stuff, we must be firm and stand for
the right, for sobriety and good
government rather than whisky
rule. We have here what the wise
of former times and the wise of to-
day have to say of the whisky traf-
fic.

Should anyone in fact seriously
ponder this subject, he will see that
in the course of life there is nothing
about which we give ourselves so
much trouble as wine, as if nature
had not given us the most salubrious
drink, with which all other animals
are satisfied. And from so much
pains, so much labor, so much ex-
pense, it is evident that it changes
the mind of man, and causes fury
and rage, casting headlong the
wretches given to it into a thousand
crimes and vices; its fascination be-
ing so great that the multitude can
see no other object for it.—Pliny
the Elder.

The high-licensed saloon is the
inlet for the rivulets of moderation,
the low-licensed saloon is the outlet
for the river of drunkenness into
the ocean of crime and death.—Geo.
W. Bain.

Drunkenness is a flattering devil,
a sweet poison, a pleasant sin, which
whoever bath, hath not himself,
which whosoever doth commit, com-
mitteth not a single sin, but becom-
eth the centre and the slave of all
manner of sin.—St. Augustine.

A Catholic legend says that the
devil gave a hermit the choice of
three great vices, one of which was
drunkenness. The hermit chose
this as being the least sinful; he be-
came drunk and then he committed
the other two.—Rev. Wm. Reid, Ed-
inburgh.

No statistics are needed to show
you that temperance reform lies at
the bottom of all further political,
social and religious progress. Drink
is the curse of the country. It ruins
the fortunes, it injures the health, it
destroys one in twenty of our
population, and anything that
can be done to diminish this
terrible sacrifice of human life
and human happiness is well worthy
of all the attentive study we can
give it. The agitation will go on
without without us if not with us.
If we are silent the very stones
would cry out. If there is in the

whole of this drink business any
single encouraging feature it is to be
found in the growing impatience at
the burden they are forced to bear,
and their growing indignation and
sense of shame and disgrace it im-
poses upon them.—Joseph Cham-
berlin, M. P. President of the London
Board of Trade and Chairman of Na-
tional League of England.

The church of to-day, much more
the church of the future must take
to its heart the duty of combining
and massing its forces against the
gigantic atrocity of Christian civiliza-
tion that mothers nine-tenths of
the woes and sorrows that blight
and curse our modern age, the traf-
fic in intoxicants that which hides
its deformity under forms of law.
Are we reduced to the shame of ad-
mitting that a civilization has grown
up around our altars that is impos-
sible to cure evil? How can we go
to the heathen with this cancer
worse than heathen infamy festering
in our bosom? Our church from the
first has borne testimony against it
—but we must renew our protest
with louder and more solemn em-
phasis until our land is rescued.

If ever the pulpit had the right,
the duty to flame with unsparring
rebuke it is here. If ever there was
a cause which deserves to unite phi-
lanthropy and patriotism with piety
and restless endeavor, it is this.—
Bishop Foster, of M. E. Church, 1884.

(Continued From Third Page.)
they have been studying and pray-
ing for daily is absent, for the Sab-
bath-school teachers watch for
souls, so they are missed. And
then it may matter a great deal, for
that particular Sabbath may be the
turning point of the scholar's life.
It may be the very time when they
would accept Jesus and be saved.
So you see that matters of eternal
moment may hang upon their con-
stant attendance, and the teacher
feeling this importance is anxious
to meet all of their class.

Mrs. —Miss you give me
new ideas about the Sunday-School.
I never thought about there being
so much importance in the work, or
that the teachers took so much in-
terest in it. I thank you very much
for this visit and for the interest
you take in us, I will try in the fu-
ture to have my children regular in
their attendance, and will think over
this matter in reference to myself.

Lou.—Thank you. Here is a lit-
tle tract on Sunday-school work;
from it you will learn much of its
importance and aims. Good even-
ing.

[CONCLUDED NEXT WEEK.]

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moderate; Location, noted for its
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bold spring of freestone water.

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82 of whom were boarders.
The 13th Session opened

Sept. 14 1885.

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FOREIGN LETTER.

RIO DE JANEIRO, BRAZIL,

JANUARY 8TH, 1886.

Your readers will be glad to know that the missionaries who sailed from Newport News, December 6th, for Brazil, have reached their destination in safety. We finished the voyage with the close of the old year, arriving in Rio December 31, 1885.

We find Brother Bagby and family as well—also Brother Taylor and wife who came aboard to see us at Bahia. All gave us a glad welcome, rejoicing that the Lord has sent more workers at a time when so much work is needed in Brazil. Brother Daniel and wife left us on the 6th, to return to Bahia to join Brother Taylor in the work there. We remain here and hope soon to acquire a sufficient knowledge of the language to be useful in the work. Sister M. Everett also remains to join in the work here.

We are happily disappointed in the temperature here. Notwithstanding the fact of our coming out from a United States winter into a Brazilian midsummer, we suffer no inconvenience from heat, but find it surprisingly breezy and pleasant. Since our arrival, frequent showers have freshened the air delightfully.

Rio is one of the grandest of cities. For a union of the beautiful, the picturesque and the sublime in scenery, no place can rival it. No pen can describe the view to the top of one of its many lofty mountains. All that nature could do to favor the spot has been done—all that art could add has been added. All that the world can give to man might be found here. But alas! with all the advantages these people enjoy, they know nothing of the "one thing needful." Oh! the difference, the difference in life here and our own favored land! May God speed the day when the blessed Gospel shall be proclaimed throughout this mighty empire of Brazil to the lifting up of this people from the low grovelings of vice to that higher life which only the gospel can teach. Dear brethren and sisters of my own Mississippi, in your zealous labors for Christ remember his cause in Brazil, and ask God's blessing on the efforts of the little band of workers who are striving to plant his banner here. I hope to write you more of the work here.

In Christian love,
EMMA FOX PITHUFF.

MARRIED.

At the residence of the bride's father, Mr. James Crawford, Esq., in Grenada county, Mr. E. W. Golden, of Chickasaw county, and Mrs. Masoura Crawford, December 20th, 1885, Yallobusha county.

J. W. TRUSTY,
Yallobusha Co., Miss.

At the residence of the bride's father, Brother James Denley, Mr. J. C. Koonce of Grenada county and Mrs. Maggie Denley, of Yallobusha county, Miss., February 21, 1886.

J. W. TRUSTY.

Jan 28th 1886, at the residence of Mr. Eldridge W. Smith, Anite Co., Miss., by Eld. Thomas Lansell, Mr. HENRY CHANCE to Miss ELLA OSWALD.

By the Rev. J. H. Edwards, at the residence of the bride's father, near Oxford, on Feb. 17th, 1886, Judge B. T. Kimbrough and Miss Kate Carothers.

In Aberdeen, Feb. 11th, 1886, by Pastor A. J. Miller, Mr. C. C. Fast and Miss Minnie Veasey.

DIED.

On the night of the 31st of January, 1886, infant son of J. and E. C. Bills. Another treasure gone—wounds so lately made to bleed opened afresh. Though little Jimmy's stay was like a transient meteor, he is missed, his little precious form so perfect, his features so beautiful, it is like tearing our hearts strings loose to consign him too, to the cold dark grave which is never satisfied. But friends, remember who hath said, "I have not willingly afflicted or grieved," etc. All things work together for good to those who love the Lord.

S. M. W.

Near Double Springs, Miss., January 27th, 1886, while on a visit, James Wilson Norris, son of James A. and Susan F. Norris. The deceased, was born March 26th, 1833, was a consistent member of the Baptist church at Pleasant Grove, San Plover Co., Miss. He leaves a devoted father and nine brothers and sisters, and many friends and relatives who mourn their loss. The Lord who gives, takes away, and blessed be the name of the Lord.

C. P. N.

IN-MEMORIAM.

Brother Moderator:

It is my painful duty to notify the Union Meeting of the Columbus Association of the death of Deacon H. L. Jarnigan of the Macon Church. And I trust, Sir, that I will not be trespassing in acquainting the brethren of the meeting with the following interesting facts of his personal history.

Hampton L. Jarnigan was a native of East Tennessee. Born February 22, 1812. Departed this life January 20, 1886, at the age of 73 years, 10 months, and 28 days. Deacon Jarnigan located in Macon, Miss., in the year 1835, and engaged in the practice of law, which he carried on with marked success up to within three weeks of his death. He was many times honored by his fellow citizens by being called to fill offices of trust and responsibility.

On the fifth day of December 1847, he made a public profession of Christ as his Savior, and united with the Macon Baptist church, and for over thirty-eight years he was a humble, faithful, Christian, and a consistent and honored member of the church. His zeal for the prosperity of the church, coupled with his superior executive abilities, soon caused the church to call him to fill the second office of responsibility and honor within her gift. So, turning to the records we find this entry:

December 18th, 1847. A presbytery composed of Elders S. S. Lattimore, Stewart Morris, J. L. Prescott, and Manning, convened with the Macon Baptist church and with the consent and approval of the church, solemnly set apart and ordained to the office of deacon Brother H. L. Jarnigan.

For thirty-eight years, Brother Moderator, without spot or stain, he wore the official robe; going in and out before his brethren without reproach; and now, sir, from the privileges, the honors, and the blessings of the earthly sanctuary, he went up to the enjoyments of the honors, glory and bliss of the redeemed, "the church of the first born." Upon his ear has fallen those words, that all trusting Christian hearts longingly wait for: "Come, enter in."

Therefore in mark of the esteem in which Brother H. L. Jarnigan was held by the Baptists of the Columbus Association, be it

Resolved, 1. That in the death of Brother H. L. Jarnigan the community has lost a progressive laborer, the State a valued and patriotic citizen, the family a loving, tender and faithful husband and father, the church a trusted member and counselor, and the Association an efficient worker.

Resolved 2. That we tender to the widow and the bereaved family our warmest sympathy in their deep affliction, praying that the God of consolation will be to them a refuge in this their hour of sorrow.

Resolved, 3. That the foregoing facts and resolutions relative to the death of Brother H. L. Jarnigan, be furnished and requested for publication in the BAPTIST RECORD.

JEAN VANE.

Elizabeth Pernellia McCormick, daughter of W. W. and Martha Carroll and wife of June M. McCormick, was born January 16th, 1812, departed this life January 25th, 1886, aged 23 years and ten days.

She was married to Brother McCormick by the writer, November 13, '84 in Jasper county, Miss., near Vossburg. She was baptized and received into the fellowship of Shady Grove church, by Brother T. E. H. Robinson, July 1883, and now how sadly is she missed.

On the 27th day of January all that was dear to husband, parents and an only brother—relatives and friends followed to the quiet grave-yard of Shady Grove church, where after funeral services, and the last look upon that pale, though natural form of dear wife, mother, daughter, sister and brother, through heavy tears from sorrow, hearts, the new casket was lowered into the new-made grave, bearing upon its lid the appropriate words, "Rest in Peace."

Whether we live or die, we are the Lord's.

Lizzie McCormick was loved most by those who knew her best—kind-hearted, affectionate to all, lovingly obedient to father and mother and only brother through life, as well as devoted and dear to her kind young husband—an humble, earnest, devoted Christian—one who loved the house of God and the services of the Sanctuary. But the Lord our God hath taken her to himself.

Lizzie, dear Lizzie, has passed over the river. We must not grieve immoderately, we have hope, yes, we believe that Jesus died and rose again, that God will bring with him all those that sleep with Jesus, and bye-and-bye, we shall meet again, where separation, pain and death are known no more.

God bless and comfort the bereaved husband, and sanctify his great loss here to his spiritual good, and oh! that mother, father and brother whom Lizzie has left behind, and that infant son dear Lord, pity and bless them—break the dark cloud of trouble and let thy tender, pitying, fatherly

love shine into their sorrowing souls, and prepare them to say, "Thy will be done." Prepare us all to meet all our loved ones in the sweet-by-and-bye.

She has only gone before us.
To the realms of light and love.
And we, patient, wait the summons,
There to meet her up above.

Farewell, darling, yes, we'll meet thee
With the angels, bye-and-bye,
Where there is no tears, no parting
In that heavenly land on high.

M. G. TURNER.

STATE-WIDE MINISTER'S CONFERENCE.

In reference to this proposed conference, the following resolution was passed by the Baptist church at Clinton, Miss., in conference on the 7th day of January, 1886, Rev. B. D. Gray being moderator. To-wit: Whereas the Baptist ministers of this State propose to hold a State-Wide Minister's Conference, at some time during the early part of this year; therefore be it

Resolved, That they are hereby invited to hold their proposed conference with our church; and further, that we suggest the names of J. B. Gambrell, H. F. Sproles and John T. Buck, as being suitable persons to arrange the programme for said Conference.

GEO. WHITFIELD,
Clerk.

STATE-WIDE MINISTER'S CONFERENCE.

Acting on the suggestion of several brethren we have arranged the following programme for this conference suggested by Brother Melvin and approved by many brethren.

Baptists and Higher Education.—C. E. W. Dobbs, J. H. Edwards.

Doctrinal Teaching in the Pulpit and through the Press.—R. E. Melvin, W. H. Tucker.

Pioneer Missionary Work of Baptists in Mississippi and Lessons to be drawn from it.—N. L. Clark, H. Pittman.

Influence of Baptist Schools for Young Ladies on our denominational life.—T. G. Sellers, W. T. Lowrey.

The Importance of Mississippi College to all our Denominational Enterprises, its Necessities and how to Meet them.—J. W. Bozeman, Z. T. Leavell.

The Organization Universal and Harmonious Co-operation of the Baptist Forces in Mississippi.—J. B. Gambrell, S. Landrum.

More Preachers and Better Preachers.—M. S. Shirk, H. F. Sproles.

Necessity, Obligation and Present Opportunities for Preaching the Gospel to the Heathen.—Geo. Whitfield, L. E. Hall.

Sunday-school Work Among the Baptists of Mississippi.—M. V. Noffsinger, W. A. Mason.

Necessity for and Best Means of Promoting a Genuine Revival of Religion among Preachers and People.—E. B. Miller, R. N. Hall.

We have asked brethren to make special preparation and to begin the discussion of the subjects with which their names are written, not to exclude anyone, but to be sure of someone. Every brother is requested to come prepared to give his best thoughts on all the subjects.

Upon invitation of the Clinton Church, the Meeting will be held March 23-25 in that town.

L. S. FOSTER.

J. T. BUCK.

H. F. SPROLES.

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Burned out, but still here!

A Burn-out is not a pleasant experience, but it affords a good opportunity for improvement, and we immediately ordered an outfit of

NEW BOURGEOIS TYPE

Which gives much more reading matter to the column than our other outfit; Therefore we feel that we are due no apology for reducing the size of the paper to six columns. And being in a humor for reduction, we have reduced the subscription price from \$2 00 to

\$125 PER YEAR

This does not mean that the paper will not have the same amount of News and be edited with as much vim as before; it means that a good many more people are going to subscribe.

As before,

THE NEWS OF THE STATE

Will be written up in such a manner as to give the reader the gist of Mississippi Matters without compelling him to wade through weary columns of words. Being written up in short paragraphs, merchants can get up and wait on customers without being interrupted in the middle of an article; and the mistress of a house can read that newspaper before the cook can tell her, "de wood's out," or small boy ask to "go fishin'."

Two Column of General Prohibition News

in short paragraphs from all over the United States, and from other countries will keep the reader posted on the progress of the most important issue in American politics.

POLITICAL POINTS

will make the last two columns of the First Page, and will discuss, without party bias, public men and measures, give the gist of political happenings.

EDITORIALLY

The SWORD and SHIELD will discuss men and measures as it thinks fit. We shall not wantonly assail the position of any public man, but shall not hesitate to criticize any person who allies himself with what we consider the worst element in politics. Our criticism will be tempered by justice and moderation, but shall not be influenced by other considerations.

THE W. C. T. U. DEPARTMENT

Is the official organ of that organization in the State. Every member should be a subscriber. Every Union should take from five to ten copies of the paper. Any Union by taking as many as five or ten copies can have them for \$1 00 each per year.

LOCAL

Of the City of Jackson will occupy the Third Page and be of interest to those who want the local news of the Capital City.

ON THE FOURTH PAGE

We will publish one or two short serial stories from deservedly popular authors.

Temperance people are requested to aid in circulating

The SWORD and SHIELD.

The Useful Father.

So, as there was nobody left but my father and mother, you see for yourself I had no chance. There was one great advantage in dealing with them. I knew them so thoroughly. One naturally feels a certain delicacy in handling, from a purely artistic point of view, persons who have been so near him. One's mother, for instance. Suppose some of her little ways were so peculiar that the accurate delineation of them would furnish amusement to great numbers of readers; it would not be without hesitation that a writer of delicate sensibility would draw her portrait, with all its whimsicalities, so plainly that it would be generally recognized. One's father is generally of tougher fiber than one's mother, and one would not feel the same scruples, perhaps, in using him professionally as material in a novel; still, while you are employing him as bait, you see I am honest and plain-spoken, for your characters are bait to catch readers with—I would follow kind Isaac Walton's humane counsel about the frog you are fastening to your fish hook; fix artistically, as he directs, but in so doing use him as though you loved him.—Oscar Wendell Holmes.

Strange Funeral Rites.

When a Burmese priest of any note dies, he is embalmed and kept for a year, and then burnt with much rejoicing and festivity. All the inhabitants of the neighboring villages, and even of those far distant, turn out. Many dummy coffins are made, beside the one containing the defunct. The procession starts from the place where the body has been lying in state toward the place of cremation, which is always at a place some distance off, accompanied by a vast concourse of men, women and children, all dressed in their Sunday best, preceded by a noisy band of wind instruments. On approaching the funeral pyre, which has already been prepared, the crowd forms into two parties, ropes are attached to the coffin—front and rear, and a struggle takes place, which much resembles the game known as French and English. Sometimes the coffin is upset, and its ghastly burden thrown out, but generally the struggle is a mere sham, the party behind give way, and the bier is run in amid deafening yells. The coffin is placed over the pyre, which is a mass of dry faggots, in the center of which is concealed some gunpowder; to this numerous ropes are attached and stretched to a spot beyond the rough palings which surround the place of cremation; to these ropes again are attached rockets, which are lighted and propelled toward the pyre and her altar, who first succeeds in setting it alight, is looked upon as destined to a happy life. These funeral pyres are very tastefully built and erected; they consist of inflammable materials, but are as gorgeous as tinsel and bright colors can make them. They are very prettily grouped, and often cost many thousands of rupees. The hubbub and noise are deafening and the dust fearful. Stalls are erected, and a brisk trade carried on. Everybody is happy and merry, and decked out with all the ornaments they possess, and in their finest apparel. After some hours' jollification, in which women and children freely mix and join, the whole of the structures so carefully and tastefully erected are burned down, and the crowd goes its way rejoicing. The fellow "phonies" of the defunct collect the ashes of their dead brother, and deposit them in an urn, which again, if the deceased has been a high priest, is inclosed either in a pagoda or in the bosom of one of the immense images of Guadama, which surround most sacred shrines.—All the Year Round.

Shall We Drink to a Day of Judgment?

It does no good to put certain drinks under a ban. "What is a man's drink is another's poison," reads just as well if drink is substituted for meat, and does not need repeating here. The immense variety of beverages which a person of ordinary contrivance can concoct, argues for a corresponding number of thirsty and willing throats waiting for them. They may be all good in their way; only see that each throat receives its proper portion. Do not give green tea to that nervous woman already so irritable she cannot dress the little children God has given her, without twitching and slapping them to the tune of crows' words. It is poor enjoyment to pay for her morning cup—the consciousness that she has lost the love of an innocent little child with the knowledge that she has soured its merry disposition for that day. And do not, we beg, insist on a child over whom you have control, showing you the bottom of a large milk cup drained dry. Pleadings and tears do not avail with a mother whose mind is made up that "milk is good for her." How does that mother know, pray tell? Has she ever given the matter one earnest thought, beyond that of assenting to the general statement that milk is wholesome? That all children should like it, is equivalent with her to saying that they do. She does not consider that the little stomach, to be treated intelligently, should have this fact remembered and borne in mind, that its father could not drink milk when a child, and that now in middle life he recoils at the mention of it, with a memory for many an hour of a stomach soured after its trial. But that to her is all nonsense, even if she does remember it. That he could drink milk, so delightful to her, she does not for an instant doubt, were he really to make up his mind that he would. The milk is at fault. And she secretly determines that their child shall learn early in life to "drink what is set before her." So the little thing is made wretched by nausea, and inward disturbance that makes outward irritability, keeping her in disgrace half the time, and in defiance the whole of it, simply because that mother would not bring her common sense and Christian judgment to bear upon the matter.—Margaret Sidney, in Good Housekeeping.

New Shades!

New Wall Paper!

at Frych & Co.

How to Supply the Table.

Some men have a reputation for being good providers. Their woodsheds are always supplied with dry wood; their potato bins are always full, and their flour is the whitest, their meat the freshest, their sugar the sweetest. Such men may be congratulated, for it is a happy faculty to be able to provide well for the wants of a household. There are others whose fires sputter, fizzle, and die out, and whose wood sheds, pork barrels and potato bins are always empty, and who are always running to the miller's with a bag of wheat, or to the grocer's for a pound of sugar, a quart of oil, and a handful of this, that and the other. Such families are always poorly supplied, and are always ready to borrow of their neighbors.

A barrel of sugar cannot be bought much cheaper than the same number of pounds in smaller quantities, and yet it is economical to buy sugar by the barrel, for the reason that when bought in quantity you have a supply on hand, and are not obliged to run to town for it at frequent intervals. You get good weight, good quality, and there is no waste as there is in small packages by being scattered around. Aside from this, in buying a barrel of sugar in five pound lots, you make a large investment in brown paper, which is generally sold to you at the same price per pound as the sugar. Most farmers and fruit growers would find it to their advantage to buy their groceries by the wholesale, especially such items as soap, coffee, tea, sugar, spices, etc. A good provider will seldom be seen on the way to the mill with a bag of wheat to supply flour for a family consisting of nine or ten persons, but you will see him sending a full load. He has the flour packed in tight, clean barrels ready for the call of the housewife, for the gain is improved by age. Aside from the gain in money by providing on a liberal scale for the family and buying at wholesale, there is an escape from the annoyance of continually feeling there is something wanted about the house; in other words, having provided abundantly, your mind is free to engage in other pursuits, and other thoughts and plans. The question of providing fresh meat for a family in the country is often a difficult one. During warm weather one can have a small flock of sheep, which he can kill at intervals, or a fatted calf, or pig, and fowls. As cool weather approaches he can enter the market and buy a quarter of beef, or half of a hog, and thus secure fresh meat at almost half the price that the butcher would ask. Salt pork answers very well for a change, but no one should make that the main dependence.

A Novel Swindle.

A rich business-man at Frankfort-on-the-Main has just discovered, through an act of kindness, that he has been swindled in a small but rather unique way by his cashier, who had been a long time in his employ, and in whom he implicitly trusted. By contract the cashier was employed, when first engaged, at a salary of \$750 annually and an additional \$75 a year for every child born to him. In the course of years such a happy event was announced five times to the employer, who raised the salary of his clerk each time without a murmur. Last Christmas-Eve the merchant suddenly got it into his head to play Santa Claus, and suddenly appeared in the cashier's modest quarters laden with a heap of presents for madam and the five little ones. To his surprise, only two of the latter were forthcoming, and after some evasions the parents had to confess that they never had any more, and that the other three were a ruse gotten up to get the additional salary. The best of the story is that the employer was magnanimous enough to forgive and to keep his cashier in his employ without even deducting any of the salary for the three missing children.

GENERAL MARKETS.

CHICAGO.
WHEAT—Higher; Feb. 79½¢; March, 79½¢; May, 84½¢; Corn—Higher; Feb. 37¢; March, 37¢; May, 40½¢; OATS—Higher; Feb. 29½¢; March, 29½¢; May, 32½¢; PROVISIONS—Mess Pork higher; Feb. \$11.55; March, \$11.55; May, \$11.55; Lard Higher; Feb. \$6.10; March, \$6.10; May, \$6.25; CATTLE—Market steady. We quote: Extra Choice Cattle, \$4.50; Good Shipping Steers, \$4.20; Medium Steers, \$3.60; HOGS—Market firm. Sales ranged from \$12.00 for light; \$13.00 for heavy. WOOL—Good, medium and active. Sales were readily effected at about the following range of prices: Eastern Iowa, Coarse, tub, 24¢; Medium, tub, 30¢; Fine, unwashed, 17¢; Medium, unwashed, 24¢; Coarse, unwashed, 22¢; Western Iowa, Coarse, tub, 24¢; Medium, tub, 30¢; Fine, unwashed, 17¢; Medium, unwashed, 24¢; Nebraska, Dakota, Minnesota, Kansas and Wisconsin, Coarse, tub, 24¢; Medium, tub, 30¢; Fine, unwashed, 17¢; Medium, unwashed, 24¢; NEW YORK.
WHEAT—Higher; No. 2 February, 91½¢; March, 91½¢; May, 93½¢; Corn—Quiet; Mixed Western Spot, 53½¢; MILWAUKEE.
WHEAT—Higher; February, 90¢; May, 94½¢; Corn—Firm at 38¢ for No. 2; OATS—Firm; No. 2 White, 29½¢; RYE—Dull; 96¢ for No. 1; CINCINNATI.
FLOUR—Fair demand; Family \$4.10; Wheat Flour at 96¢; Corn—Strong at 37¢; OATS—Steady at 32¢; RYE—Dull at 66¢; PROVISIONS—Pork steady at \$11.25; Lard steady at \$6.10; Bulk Meats \$4.55; Bacon \$6.15; ST. LOUIS.
WHEAT—Higher; No. 2, Red, Feb. 90½¢; March, 90½¢; May, 94½¢; Corn—Higher; 34½¢; Feb. 35½¢; March, 35½¢; OATS—Higher; cash, 29½¢; RYE—Quiet; 60¢; PROVISIONS—Pork easier; \$11.25; Lard \$6.10; BALTIMORE.
WHEAT—Western lower; No. 2 Winter Red Spot and Feb. 88½¢; March, 89½¢; Corn—Quiet; Feb. 37½¢; March, 37½¢; OATS—Western White, 30½¢; Mixed do., 27½¢; KANSAS CITY.
A Kansas City man has constructed a violin out of old wood, which is pronounced by experts to surpass the products of Stradivarius in richness of tone.

Subscribe for the RECORD.

GEN. HANCOCK

The Distinguished Soldier Expires Suddenly at Governor's Office.

His Illness Quite Death a Shock and

Ex-Governor Seymour Also Passes Away.

A Sudden Death.

NEW YORK, Feb. 10.

Winfield Scott Hancock, of the Military Department, died at his home on Governor's Island at 2:30 p.m.

His death, it was not unexpected, as he had been suffering from a carbuncle on the neck, and he had never recovered, it was thought, from the shock caused by the death of his only son, Russell.

General James Oakes, who had been in command of the 9th Massachusetts Infantry, died at his home in New York at 10 o'clock.

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IS DEAD.

Soldier Expires at Home on Island.

Brief, and His to Relatives.

NEW YORK, Feb. 10.

Major-General Oliver Otis Howard, of the Army, died at his home on Governor's Island at 10 o'clock.

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Dr. SCOTT'S ELECTRIC CURLER.

By its aid the hair, beard or moustache can be curled any desired style in from one to two minutes.

For ladies it produces the "Jenny Style," the "Patti Bang," the "Montague Curl," and any other form desired by ladies wearing their hair in the fashionable "loose and fluffy" mode.

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